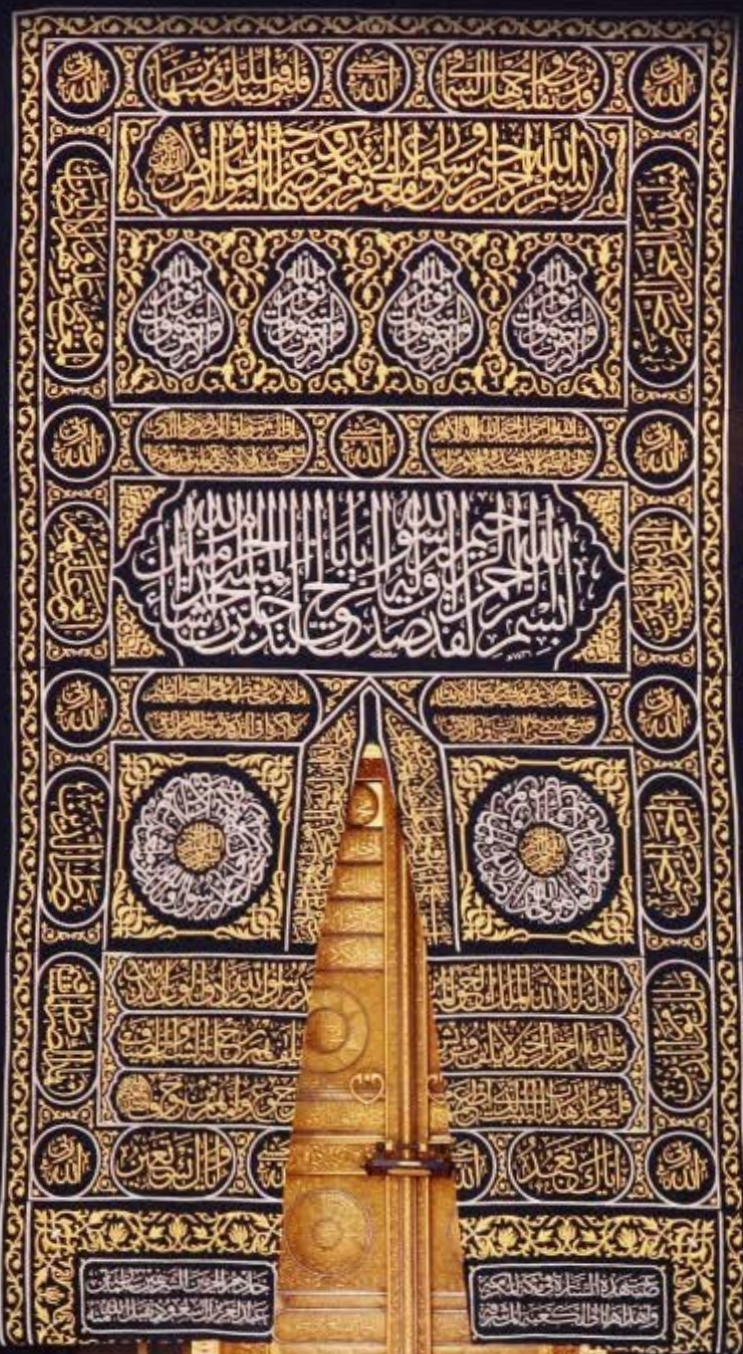




ISSUE 137 EC

Dhul Hijjah 1439 | August 2018

ISLAMIC FOCUS



HAJJ

JOURNEYS FROM HISTORY

Sheikh ^{عليه السلام}
JAMEEL

SHAFI & HANAFI
DIFFERENCES IN
Cleanliness

FROM THE EDITOR

AHLAN WASAHLAN

As the season of Hajj dawns, the hearts of the Muslims turn ever more towards Makkah Mukarramah and Madinah Munawwarah in yearning. The life changing impact of Hajj is undeniable. We take a stroll down memory lane and get a glimpse of what a Hajj journey from South Africa was like a century ago.

Madinah Munawwarah is the city of light and beauty and nothing reflects this more than the noble room in which Nabi ﷺ is resting. Read the accounts through various periods of history of the unique fragrance of this chamber.

And we round off the Harams with a visit to Masjidul Aqsa and the road to its liberation. This issue's biography looks at the remarkable life of Sheikh Jameel Jardien rahimahullah and his indelible legacy on the Port Elizabeth Muslim community. As I delved into his life story,

I was amazed at the immense contribution of Sheikh Jameel to the region. Groundbreaking, innovative, pioneering. Read his story here. I want to thank his family and the community who shared their experiences with me.

Our annual Hifz Competition is back and we are once again offering fantastic prizes to encourage the students. These are the sort of events that I get really excited about: building the foundation of our next generation. Check for details in this issue.

I'm always on the lookout for stories that inspire and lives that are an inspiration. Have you got something to say that will resonate with others? Drop me a line, and we could publish your article: info@islamicfocus.co.za

Muhammad Badsha
(Moulana)



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CONTENTS

4 CAREER CHOICE

6 HIFZ
COMPETITION

8 HANDLING DEBT

10 INSPIRATION

11 HAJJ OF HEDLEY
CHURCHWARD

12 HANAFI & SHAFI
CLEANLINESS

14 SH JAMEEL
JARDIEN

16 BATTLE OF
HITTIN

17 VIRTUES OF
AL-AQSA

18 BEAUTY OF
SALAAH

19 EVENTS



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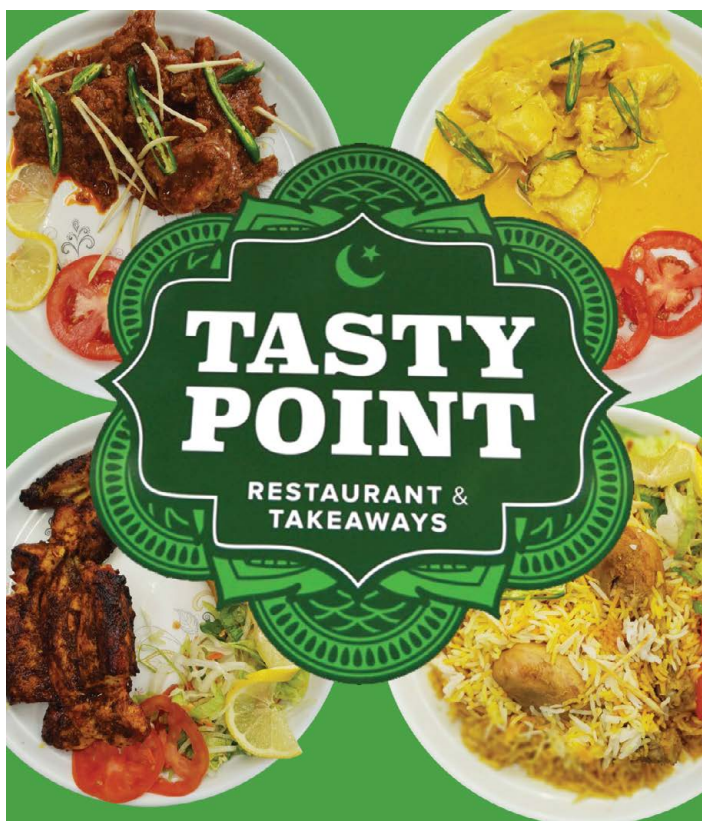


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CAREER choice

“I don’t have a clue what I want to do” – this is a common statement. Many of us had a difficult time choosing a career path. Here is a series of points that may prove useful for you when considering what you should do:

1. Where do I Start?

Whenever people consider what they should do, be it a decision on a career, a job, an idea, or a business – they ask what should I do? This question is never going to help you. If you don’t know what to do in the first place, how are you going to answer that? What you should be asking is “what don’t I want to do?” – This will be much easier because you will more than likely know what you don’t want. As a Muslim this means ruling out career choices that could get you involved in prohibited practices.

2. Consider your Interests or Hobbies

Jalaluddin Rumi رحمہ اللہ is quoted as saying, “Let the beauty of what you love be what you do.” This 13th century idea is about what we call passion today. When we are passionate about things, we see the great beauty in them. Rumi’s wisdom here is that we should be doing what we love. As Muslims our passion should be to please Allah Ta’ala and to serve His creation.

Rumi also said, “Everyone has been made for some particular work, and the desire for that work has been put in every heart.”

Everyone naturally is inclined towards something and will excel in that particular thing. Some people have a love for maths, others for language. Not everyone can be a doctor or a lawyer. So you should consider what your hobbies/interests are and write them down. Also, think about why you enjoy these

hobbies/interests. What did you use to do a lot when you were younger? What did you naturally incline towards? If you like to assemble things, for example, perhaps the reason is because you like to create, and so a creative career might be a good fit for you.

3. Know your Deficiencies

There is a very well-known tradition which informs us that if you know yourself, you will know your Lord. Abul Abbas al Mursy رحمہ اللہ said that this means that we understand our deficiencies within ourselves. And by knowing our deficiencies we can turn to our Lord. Knowledge of your deficiencies creates a realisation not only of your potential but exactly who you are at the moment.

4. Know your Identity

Muslims should enter into a career considering their Muslim identity. Certain careers may have a negative effect from an Islamic viewpoint. Things that pose a potential problem for the practising Muslim man or woman. So when considering a career you must remember that your life as a Muslim, wherever you happen to live, has the same purpose as all other Muslims. That is to remain obedient to the commands and prohibitions of Allah and His Beloved Messenger ﷺ and to maintain and excel as a human being as well as a Muslim.

5. Seek Advice

Ali ibn Abi Talib رحمہ اللہ stated, “No man ever perished from seeking advice.”

Whether you’re at school, Madressa or university, or perhaps working –

try to visit those senior in your community and ask them. Ask careers advisors, get a mentor or job shadow someone.

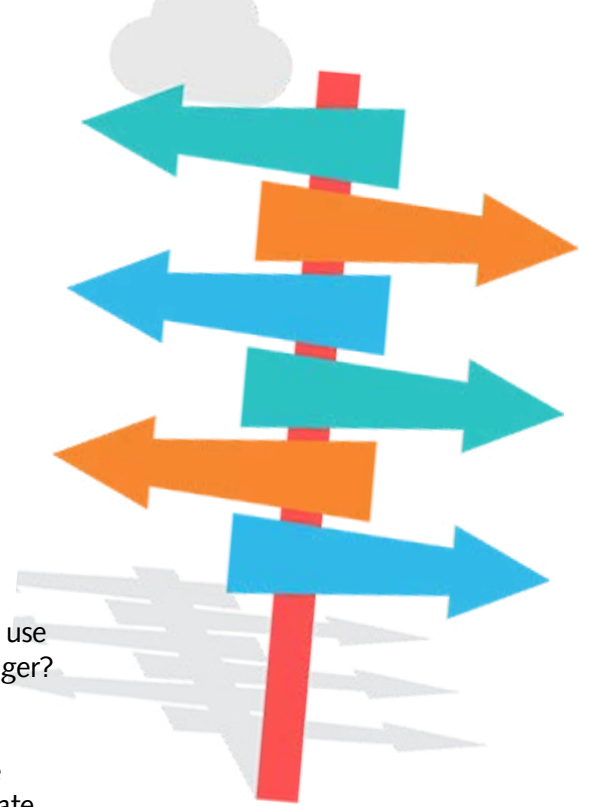
6. Having the Right Attitude

It is all in the attitude. Do not be afraid to approach people or make phone calls. You may otherwise miss out on a great opportunity if you don’t.

Try to be the best and most perfect in all that you do, “Surely, Allah has prescribed excellence in all things,” said the Beloved Messenger ﷺ and Allah reminds us in the Qur’an, “Allah is with the people of excellence.” (29:69)

7. Consider being your own Boss

The Beloved Prophet ﷺ was a merchant and likewise many of the Noble Companions, great scholars and saints of the past. What is interesting about this is that all of these great individuals served humanity and cared for them. The merchant is one of the most beneficial persons in society. Muslims are encouraged to be entrepreneurial as going down this route gives us an opportunity increase us in our religion if we do it right. The Prophet ﷺ said, “The truthful, honest merchant is with the prophets and the truthful ones and the martyrs.”





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Hifz COMPETITION

WINNERS
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IN DECEMBER
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MAGAZINE

INTRODUCTION

Islamic Focus is holding its second annual Hifz competition for school going boys and girls in the Eastern Cape. Madressas are encouraged to submit the amount of new work (sabak) that students had given during the course of 2018. A stringent process of verification will be followed to ensure that submissions are correct.

There are two categories: for boys and girls.

The reason for the choice of the two categories: boys and girls school going Hifz is to promote what is quite probably the most taxing form of Hifz study. Students need to be on the top of their game in two very different study environments which equates to lots of

dedication and effort.

Girls Hifz is a growing category of Hifz study in South Africa. It is still relatively in its formative stages and Islamic Focus wishes to provide encouragement for those in this field and to spark interest in others. East Cape Manufacturers prize sponsors.

RULES

1. The competition is open to all students who attend school and are doing Hifz. 2. Entrants cannot be older than 17 years old at 15 November 2018. 3. Competition open to all South African citizens studying in the Eastern Cape Province. 4. Original entry form needs to be filled in by the teacher and attested to by a witness. 5. There needs to be proof in the form of record books or dates in the Quran. 6. The period for qualification is from 1 January 2018 to 15 November 2018. 7. Entry is subject to verification by judges appointed by Islamic Focus. 8. Judge's decision is final and no correspondence will be entered into. 9. The competition is subject to withdrawal at the discretion of the organisers. 10. The sabak needs to be new work and not relearning of previously done work. 11. The winners give permission for their names to be used in promotional material by Islamic Focus. 12. Prizes are decided by the sponsors and cannot be exchanged for anything else.

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Islam has a wealth of guidelines on best business practice. Being a manual for the complete way of life, Islam takes into account the fact that people would fall into debt at some time or the other. Here are some guidelines on how to avoid debt, and how to extricate oneself from debt. In these trying and volatile economic times, this is extremely pertinent advice.

1. BE SERIOUS ABOUT PAYING BACK

The first step is to be serious about paying your debts back. This will entail knowing who and how much you owe. Make a list of your debts, including the creditor, total amount of the debt, monthly payment, and due date.

Having all the debts in front of you will allow you to see the bigger picture and stay aware of your

complete debt picture. Don't just create your list and forget about it. Refer to your debt list periodically, especially as you pay bills. Update your list every few months as the amount of your debt changes.

The Hadith indicates that if a person takes a loan with the intention of paying it back, he will get the help of Allah Ta'ala in repaying it. The Prophet ﷺ said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him." (Bukhari, Hadith 2387)

The hadith extolls the virtue of being determined to pay off ones debts by stating that the best among you are those who repay their debts handsomely. (Bukhari, Hadith 2390)

2. USE A MONTHLY BUDGET TO PLAN YOUR EXPENSES

Keeping a budget helps ensure you have enough money to cover your monthly expenses. Plan far enough in advance and you can take early action if it looks like you won't have enough money for your bills this month or next. A budget also helps you plan to spend any extra money you have left after expenses are covered. You can use this extra money to pay off debt faster. The idea of a budget to moderate expenditure is one that is reinforced by the Quranic precept that one of the characteristics of the favoured servants of Allah is that they are those who, when they spend, are neither extravagant nor miserly. (Quran 25:67)

Extravagance in spending is a sure way to financial disaster as outlined in the Quran: "And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift) so that you become blameworthy and in severe poverty." (Quran 17:29) Any spending on anything sinful,

HANDLING DEBT

The Quran has 35 verses relating to finance and economics.

The revelation of the Quran concluded with verse 2:281 warning traders in business and economics. Verse 2:282 is the longest verse in the Quran and it is regarding finance and economics. The most celebrated compendium of Hadith in the Muslim world,

Sahih Al Bukhari, contains 113 chapters on finance. 471 Hadith are devoted to finance and economics. Hidayah is a famous manual of jurisprudence. It contains 24 intricate and complex chapters addressing: forward exchange contracts, cash sales, credit sales, spot sales, currency exchange, collateral, partnerships, leasing, endowments, laws of succession and more.

or overspending on allowed things which are wasteful is extravagance.

(Ma'ariful Quran 6:512) Those who waste are termed the brothers of the Devil (Quran 17:27)

The Hadith reinforces the concept of moderation and avoidance of extravagance by advising that when you eat, drink, give charity and wear clothes, let no extravagance or pride be mixed up with what you do. (Ibn Maja, Nasai)

Embrace a simple lifestyle: We believe we need lots of things to survive. In reality we can get by with very little. Life will seem a bit drab but it's your call: temporary indulgences and sleepless nights with debt, or a few sacrifices now to be free of debt for the rest of your life! As the Hadith states, "The person who sticks to the middle path and moderation in spending will never become a destitute and poor." (Imam Ahmed, Ibn Kathir)

3. PRIORITIZE PAYMENTS

Paying off credit card debt first is often the best strategy because credit cards have higher interest rates than other debts. Of all your credit cards, the one with the highest interest rate usually gets priority on repayment because it's costing the most money. Herein lies the benefit of Islam's prohibition of an interest based business model. Use your debt list to prioritize and rank your debts in the order you want to pay them off. You can also choose to pay off the debt with the lowest balance first.

Paying high-interest rate debt first makes sense from a financial standpoint, but that method isn't best for everyone. Dave Ramsey, millionaire-gone-bankrupt-turned-millionaire, suggests the snowball method of paying off smaller debts first regardless of interest rate. He argues that when small debts are paid off sooner, you remain motivated to pay off the next debt

and the next until you're debt free.

It's true that the smallest-balance-first method lets you pay off some debts sooner in the beginning. Having an account completely paid off is a great feeling. But remember, it takes you longer to pay off the debt completely under the smallest-debt-first method.

When you're ready to pay off your debts, you have to decide if you need the motivation from paying off smaller debts at the expense of spending more money on interest. Don't spend too much time thinking it over; the important thing is that you get started even if it means paying off some debts quickly.

4. COURAGE

In a hadith in Saheeh At-Tirmidhi it was narrated that a man who was in debt came to Ali ibn Abi Talib عليه السلام seeking his help to pay off some of his due payment. Ali عليه السلام told him: "Shall I not teach you some words [i.e. a dua] which the Prophet ﷺ taught me, if you said it, Allah will take care of your debt even if your debt was as big as a mountain."

Ali عليه السلام then said to the man, "say:

اللَّهُمَّ الْغِنِي بِحَلَالِكَ عَنْ
حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ
عَمَّنْ سِوَاكَ

O Allah [Allahumma] Suffice me with that which is lawful against that which is prohibited.

[ikfinee bihalalika an haraamik] and make me independent of all those besides You [Wa aghninee bifadlika am-man siwaak]

Here we are begging Allah Ta'ala to help us pay off our debt using lawful and permissible avenues and not through impermissible resources. And to make us dependent on Allah and no one else.

Reciting this dua while simultaneously working hard to earn lawful income will result in paying off debts. Pondering on the precepts outlined in this dua teaches us two lessons that can aid payment of debt: 1. to steer clear of prohibited avenues of earning, and 2. to take courage in trying to find independent means of income.

This is some of the structure to the Islamic plan of paying off debt. Taken in conjunction with other advices, Duas and guidelines, it will help us become debt free.

Did you know that...

The World Bank index has shown that SA is one of the most indebted countries in the world.

According to the National Credit Regulator, South African consumers are R1.66 trillion in debt, owing an average of R274 000 to creditors.

INSPIRATION

Motivational stories to give us the inspiration we might need



A man once punished his 3-year-old daughter for wasting a roll of gold wrapping paper. Money was tight and he became infuriated when the child tried to decorate a box as a present.

Nevertheless, the little girl brought the gift to her father the next morning and said, 'This is for you, Daddy.' He was embarrassed by his earlier overreaction, but his anger flared again when he found the box was empty. He yelled at her, 'Don't you know that when you give someone a present, there's supposed to be something inside it?'

The little girl looked up at him with tears in her eyes and said, 'Oh, Daddy, it is not empty. I blew kisses into the box. All for you, Daddy.' The

father was crushed. He put his arms around his little girl, and he begged for her forgiveness. The man kept that gold box by his bed for years and whenever he was discouraged, he would take out an imaginary kiss and remember the love of the child who had put it there.

In a very real sense, each of us as has been given a gold container filled with unconditional love from our children, friends, family and God. There is no more precious possession anyone could hold.

We should also never respond to any situation without first knowing all the details. We could end up hurting someone who was actually trying to help us.

EVENTS

Local events not to be missed!

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SEPTEMBER
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PORT ELIZABETH**

"A little while in the morning or evening spent in the path of Allah is more superior than the whole world and whatever it contains" [Bukhari]

See other events on page 19...



"When you fall, in any way, don't see the place where you fell. Instead see the place from where you slipped. Life is about correcting mistakes."

THE DEPOSIT BOOK

M married H. M's mother gave her a newly opened bank savings book with a R1000 deposit.

Mother: "Keep this savings book as a record of your marriage. When something happy happens, put some money in. Write down what it's about. I've done the first one for you. Do the others with your husband. When you look back after years, you will know how much happiness you've had."

M shared this with H. They thought it was a great idea. This was what they did after a while: 1 Mar: R300, salary raise for M; 20 Mar: R200, vacation to Mauritius; 15 Apr: R2000, M got pregnant; 1 Jun: R1000, H promoted, and so on. However, after years, they started arguing over trivial things. They didn't talk much.

One day M said to her Mother: "We can't stand it anymore. We agree to divorce. I can't imagine how I married this guy!" Mother: "That's no big deal. Do whatever you want. But before that, do one thing. Remember the savings book I gave you? Take out all money and spend it. You shouldn't keep a record of such a poor marriage." M thought it was true.

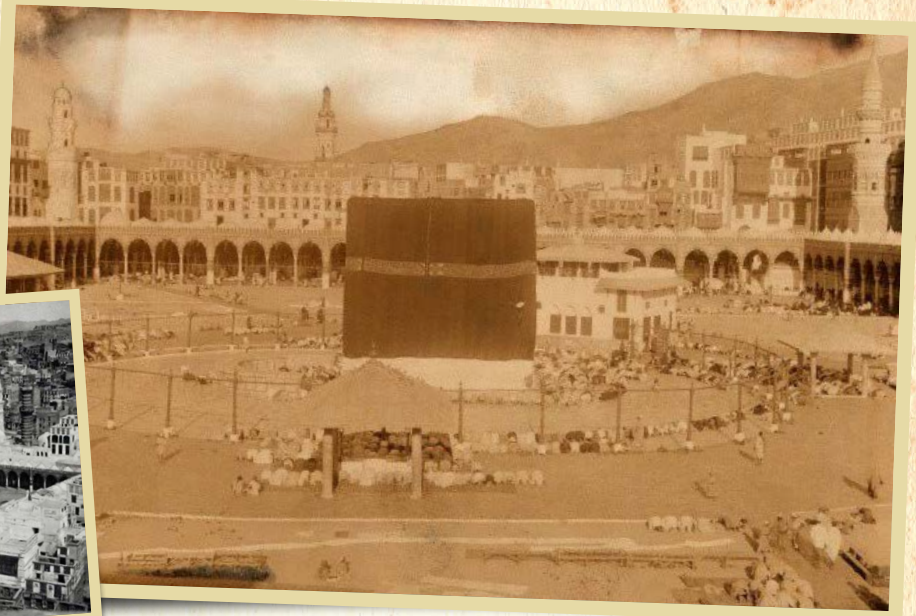
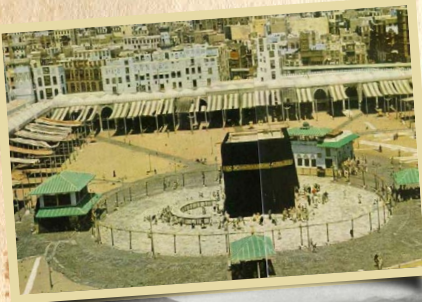
So she went to the bank to withdraw the amount. While waiting, she took a look at the records. She looked, and looked, and looked. Then the memory of all the previous happiness came back. Her eyes filled with tears. She left and went home. She handed the book to her husband, and asked him to spend the money before getting

divorced.

The next day, H gave the book back to M. She found a new deposit of R5000. And a line next to the record: "This is the day I notice how much I've loved you all these years. How much happiness you've brought me." They hugged and cried, putting the savings book back in the safe.

"When you fall, in any way, don't see the place where you fell. Instead see the place from where you slipped. Life is about correcting mistakes."





AN OLD ACCOUNT OF Hajj

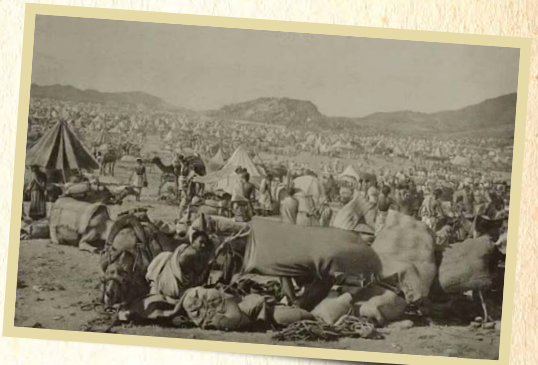
Hedley Churchward, the British man who converted to Islam, was the first to record an account of his Hajj in English. Here is how the Hajj of one hundred years ago from South Africa differed from today's air-conditioned airplane flight:



In 1910, Churchward left South Africa. He had to travel via Bombay, where he spent weeks in negotiations until he found an elderly pilgrim ship, the SS Islamic, and this vessel chugged slowly across the Indian Ocean, visiting the Arabian Gulf before wending its way up the Red Sea. Halting at small ports to deliver sacks of mail, there was little to do except watch the dolphins, eat curry, and pray on deck with the Indian pilgrims.

In Jeddah, he contacted the local representative (wakil) of Sharifa Zain Wali, a rich businesswoman of Makkah who ran a large organisation of pilgrim guides. She had family connections in Cape Town. The Wakil took Churchward to his house, and explained how to don his Ihram clothing before letting him settle down for the night. He telegraphed most of his money through to Makkah.

The road beyond Jeddah was little more than a camel track, but the



Wakil led the small party on with donkeys. En route Ottoman police chased off a band of robbers who attacked pilgrims. In the oven-like heat they made several stops at roadside coffee-houses.

After two days Churchward entered Makkah. The next day he was awoken before dawn by the strange lilting sound of Ottoman bugles, and after prayers and a breakfast of melons he entered the Kabah.

The first stage of a five-month journey had finally come to an end.



INSIGHT INTO FIQH

Differences between the Shafi and Hanafi Mathab in Cleanliness

Port Elizabeth has a healthy fusion between followers of the Shafi and Hanafi Fiqh. Many a home will have a mix of members following the two schools of thought within Islamic jurisprudence.

In view of this, we bring you a simplified version of the main differences between

the Shafi and Hanafi Mathabs with regards to cleanliness. This is only intended as a guide and detailed answers should be sought from the respective Ulama.

Some differences in the rules of cleanliness between Shafi and Hanafi:

1 Fardh of Wudhu

Shafi: There are six Fardh in Wudhu. These include intention and doing the Fardh in sequence.

Hanafi: There are four Fardh in Wudhu. Intention and sequence are Sunnah.

2 Wiping the head

Shafi: It is Fardh to wipe a little of the head with the wet hand.

Hanafi: It is Fardh to wipe a quarter of the head with the wet hand.

3 Mouth and nose

Shafi: It is Sunnah to put water into the mouth and nose with the same handful.

Hanafi: It is Sunnah to put water into the mouth and nose with separate handfuls.

4 Washing more

Shafi: It is Sunnah to wash more than the prescribed amount, e.g. washing past the elbows, and ankles.

Hanafi: It is makrooh to wash more than the prescribed amount.

5 Sleeping

Shafi: If one sleeps while firmly seated on the ground, this will not break the Wudhu even if one is leaning against something.

Hanafi: If one sleeps while leaning against something, this will break the Wudhu.

6 Skin touching

Shafi: Wudhu breaks if the skin of a man and woman touch, the exceptions being Mahrams, and children.

Hanafi: Wudhu does not break if the skin of a man and woman touch.

7 Touching private parts

Shafi: Wudhu breaks if one touches one's private parts with the inner portion of the hand. This applies even if one touches the private parts of another, including children.

Hanafi: Wudhu does not break by touching one's private parts, nor of others.

Get our past **four** topics covered in this feature: Differences in Qurbani, Fasting and Travel. Email info@islamicfocus.co.za or whatsapp us on **+27 78 672 7797** with your request.

NOTE

These rules are collected from the mainstream views of the Muftis of the two Mathabs. They are listed to give an appreciation of the differences and to remove any misconceptions.

They can also serve as a handy guide for

teachers who need to teach students of a Mathab different from their own, or for Imams whose congregations are different from their own.

Get the past articles in this series: Email info@islamicfocus.co.za with your request



Blessed Chamber

Over the course of history, few people have had the opportunity of entering the Sacred Chamber housing the graves of the Prophet ﷺ, Abu Bakr and Umar ؓ. One common feature of these visits was the unique fragrance they all experienced over the centuries, despite the Chamber being enclosed:

709 CE

Abdullah bin Mohammad bin Aqeel relates, "When I reached near the house of Al-Mugayyara bin Shabah ؓ, I came across some fragrance which I had never experienced before. I entered the mosque and saluted the Prophet ﷺ. I was surprised to see that one wall of the Sacred Chamber had collapsed."

1461 CE

Samhoudi stated, "I had the privilege to enter the Sacred Chamber. I entered from the (North). I experienced a unique fragrance there which I never came across in my life. We saw that the inner structure of the Sacred Chamber was a square and

built of black stones similar to the stones of Kabah. There was no door in it."

1971 CE

Sheikh Ahmed Sahirty relates, "When the doors were opened to us, and we entered the Prophetic Chamber, and I inhaled perfumes and scents that I have never known before, and have never known since. I still do not know the secret of its composition: it was a scent above scents, an aroma above and beyond aromas- something else that us people of expertise, the people of the trade, have never experienced before."

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SHEIKH Jameel Jardien عليه السلام

Sheikh Jameel undoubtedly had a major influence on the spiritual advancement and preservation of the Muslim community of Port Elizabeth and Uitenhage. He was one of the most respected and qualified Aalims who displayed tireless commitment to uplift the Muslim communities of Port Elizabeth and Uitenhage. In many respects he was a pioneer in the field of Islamic education in the Eastern Cape.

Sheikh Jameel was the son of Haji Ganief and Jawayer Jardien. He was born in 1932, the youngest of 11 children and was orphaned at the age of 13. His father passed away when he was not yet a year old and his mother when he was 13. His elder brother Ahmad Jardien then took care of him.

He was 16 at the time he completed his Hifz of Quran at the Port Elizabeth Moslem Cockney League School in South End in 1948. His teachers were Imam Armien Connelly, Imam Abdurragmaan Johaardien and Haji Faatieg Agherdien.

In 1964, Sheikh Jameel became the first young man of local origin to lead the Taraweeh prayers for the entire month of Ramadaan in Uitenhage completing the Khatam. He was a Hafiz par excellence and was the second Hafiz in Port Elizabeth to recite the entire Quran from memory in one sitting after his teacher Imam Armien Connelly. He performed this feat at Pier Street Masjid in 1948 and it was witnessed by over 100 people. Three Imams tested his Hifz rigorously for an hour and a half before he was accorded the title of Hafiz. He thus became the first Hafiz from the Eastern Cape to be trained in the province.

His Hifz of the Quran was so strong that he would recite an entire Juz of the Quran from memory on his walk back home from Masjid Taqwa.

After completing Hifz he left for Cairo, Egypt to study the Islamic sciences at the prestigious Al Azhar University. At the outbreak of the Suez Canal crisis he had to return to Port Elizabeth in 1956 after about seven years of studies. He gained a diploma from Al Azhar University.

Back in Port Elizabeth he was employed as a teacher at the PE Moslem Movement Madressa while continuing his secular studies.

In 1965 he started teaching at South End High School until the school had to move to Arcadia in the northern areas due to the

Group Areas Act. At Arcadia High, he was appointed Deputy Principal and finally Principal in 1982, a position he held until 1988 when he was promoted to Inspector of schools. He held this post until his retirement in 1993.

During this time he obtained his B.A. and B Education degrees through part time study via UNISA.

He was associated with several Islamic organisations, namely:

- ① Islamic Studies Society
- ② Eastern Cape Muslim Judicial Council (later Council for Religious Affairs)
- ③ Eastern Cape Islamic Congress, of which he was a founder member and made life President
- ④ First Imam of Masjid Taqwa in Port Elizabeth, a post he held from the inception of the Masjid in 1973 until his death

After his arrival from Cairo he devoted a major portion of his time, apart from daily Madressa teaching, to conducting lectures and Fiqh classes. These started at a humble outbuilding at his South End home. When he moved to Gelvan Park, he conducted classes in his garage and finally moved to the Madressa complex at Masjid Taqwa. Here he conducted Fiqh classes on Mondays for women and Thursdays for men as well as a combined Hajj class on Wednesdays.

His students fondly recount his decades of consistent devotion to

teaching Fiqh to the community at various levels. Even during his final illness, he was still heavily engaged in printing various booklets and pamphlets for the benefit of the Muslim community. He was active in building strong ties with overseas dignitaries who came to Port Elizabeth over the 40 years that he served the community as a religious leader.

When the United Ulama Council of South Africa was formed, he was elected by Eastern Cape Islamic Congress and Council for Religious Affairs as their representative. He also served on the Muslim Personal Law Board.

He set extremely high standards and lived by them. He was a perfectionist. His character and integrity were beyond question and reproach throughout his lifetime. He had a remarkable sense of modesty and treated everyone with respect. His life was one of high moral character and he practiced what he preached. He was instrumental in building the Muslim community of Port Elizabeth in many respects.

An eye witness recounts how Haji Bhai Padia, the founder of Tabligh in South Africa, gave Sheikh Jameel the platform to deliver the main lecture at the first Ijtimaa in Port Elizabeth. Haji Bhai Padia humbly sat at his feet and listened. On seeing such respect accorded to their Imam, the Malay community eagerly took the work of Tabligh and became its foundation members.

He was issued a written Ijazah in a Tasawwuf order by the then Imam of Masjid Aqsa a year before his demise on his visit to Palestine. He was a founder member of the Eastern Cape Islamic Congress. Under his guidance the first Baitul Maal was established. This was a ground breaking initiative in South Africa. Other cities followed suit and this eventually resulted in the formation of SANZAF. The

blueprint forms the basis of most Muslim humanitarian organisations in South Africa today. His many educational lectures at the Feather market Hall, Jubilee Hall in Uitenhage and at the Muslim Institute in Kempston Road were always filled to capacity.

In his time, Sheikh Jameel put in place an organized system of basic Islamic education for kids to replace the rudimentary system that served until then. Apart from Quranic studies he introduced Fiqh, Islamic History, Hadith, Aqaaid (beliefs) and Akhlaaq (manners). He used innovative teaching methods to make lessons interesting.

He, along with seven other senior Ulama from across South Africa, stood firm against the Apartheid government plans to demolish Pier Street Masjid to make way for a new highway in 1969. These Ulama mobilized themselves into a United Ulama body. They addressed an urgent telegram to the Administrator of the Cape as well as the Prime Minister's office registering their objection to the demolition of Pier Street Masjid. Their earnestness resulted in representatives of 12 Muslim governments meeting in London in December 1969 where the matter was discussed. They in turn addressed a letter to the Secretary General of the United Nations. Eventually their persistence and pressure paid off and the Masjid remains today as a testament to what Muslims can achieve with a united sense of purpose. The highway was diverted.

Sheikh Jameel was particularly involved in cultural and religious activities in and around Port Elizabeth and Uitenhage. He initiated the Al-Qalam newsletter

of the Eastern Cape Islamic Congress in the early 1970's. After a fairly long dormant period he revived it in 1991.

Sheikh passed away 22 November 1994. His funeral was attended by many religious leaders from around

Sheikh Jameel passed away on 22 November 1994, his funeral was attended by many religious leaders from around South Africa.

South Africa. He had 4 sons and a daughter. His wife Hadjie Armiena passed away in 1987.

The Nelson Mandela Bay Municipality posthumously conferred a certificate of honour upon him in 2007 in recognition of his excellence and outstanding achievements for the benefit of community values and development initiatives.

Sheikh Jameel Jardien left an indelible mark on the Port Elizabeth Muslim community. The many Imams and others who uplifted their knowledge of Islam is testament to his passion and dedication. His contribution to the preservation and revival of Islam in the province is immeasurable. Over two decades have passed since his demise yet people still get tears in their eyes on recounting his life.

May Allah Ta'ala reward him well on behalf of the Muslim community of Port Elizabeth and Uitenhage.

THE ROAD TO JERUSALEM BATTLE OF HITTIN 1187

Lessons for today

Palestine is occupied. The surrounding Muslim countries are helpless. Al Aqsa is under threat. Sound familiar?

Well, this was the situation 1,000 years ago when the Christian Crusaders ruled over Palestine. The Christian crusades in the 1100's saw Muslims lose control of Palestine and surrounding areas. Attempts to regain these lands were repulsed for about a century.

No Muslim could make inroads against them.

Then the man of the moment, Salahuddeen Ayyubi stood up for the liberation of the holy land and he succeeded where others had failed. The turning point was the Battle of Hittin, Palestine in 1187, where Salahuddeen's forces crushed the might of Christendom's armies, once again making the Muslims the main military power in Palestine, liberating Jerusalem and several other Crusader-held cities. The Battle of Hittin opened the road to the recapture of Jerusalem, Musjidul Aqsa and the rest of Palestine by the Muslims.

Victory at Hittin cleared the route between Egypt and Palestine for Salahuddeen's troops and established his fleet in the Mediterranean. This fleet blocked the movement of European ships in the area.

Jerusalem suffered as a result of Hittin. In addition to the loss of most of its male population, it suffered a shortage of food because the battle had occurred at harvest time and crops were lost. Refugees so crowded the streets, that the walled city could hardly accommodate them. Faced with these problems, Jerusalem could not resist an attack very long.

Salahuddeen

positioned his troops at Hittin the night of 2 July. As 3 July dawned, battle commenced. The Christians retreated, to no avail, to Mount Hattin. Victory for Islam occurred on Saturday 4 July.

A day to be remembered by Muslims as it led to the reconquest of Al Aqsa.

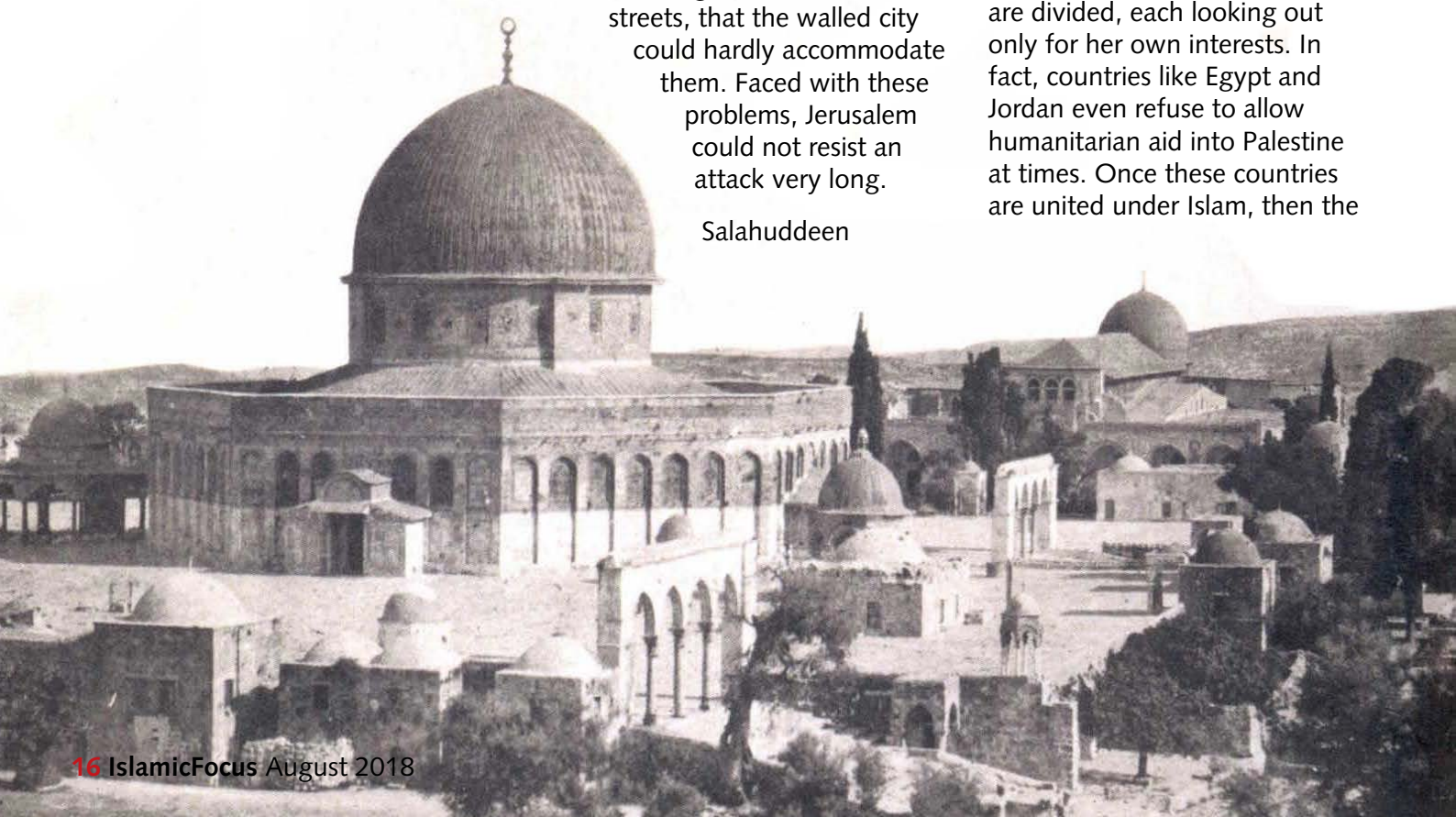
LESSONS FROM HITTIN

Here are some of the reasons why Salahuddeen won through:

1. UNITY

The Muslim states surrounding the Crusader Kingdom of Jerusalem had been united during the 1170s and 1180s by Salahuddeen. He had been appointed vizier of Egypt in 1169 and soon came to rule the country as sultan. In 1174, he united Damascus, Aleppo by 1176 and Mosul by 1183. For the first time, the Kingdom of Jerusalem was encircled by Muslim territory united under one ruler.

A similar situation exists today, where the Muslim states surrounding Palestine are divided, each looking out only for her own interests. In fact, countries like Egypt and Jordan even refuse to allow humanitarian aid into Palestine at times. Once these countries are united under Islam, then the



“...do not dispute and [thus] lose courage and [then] your strength would depart...”
(Quran 8:46)



days of the Jewish occupation will be numbered.

It is worthwhile revisiting the lessons of the Taifas of Muslim Spain. Spanish history from the fall of the Córdoba Caliphate in 1031 CE is essential reading for any Muslim who wishes to see Muslim strength restored.

In the 11th century, when the First Crusades were carving out territories in Palestine, the Christians of Spain set out to take over Muslim territories. The Caliphate of Córdoba, at this time among the richest and most powerful states in Europe, underwent inter-Muslim civil war. As a result, it broke into taifas, small rival emirates fighting among themselves.

The disintegration of the Caliphate left the rival Muslim kingdoms much weaker than

their Christian counterparts and had to submit to them. Muslim Taifas often hired Christian mercenaries to fight neighbouring Muslim realms. Taifas eventually numbered over 60, where once there was a united Muslim kingdom.

End result? The glorious Muslim reign over Spain came to a crashing end after Muslims destroyed the united Muslim state, divided into pieces and fought each other.

“...do not dispute and [thus] lose courage and [then] your strength would depart...” (Quran 8:46)

2. DIVISION

Once Muslims united, Allah Ta'ala caused divisions within the ranks of the Crusaders with King Guy of Lusignan on the one side and Raynold of Catillon and the Knights Templar on the other.

This will also happen to the united forces of Christianity and Judaism today.

3. TACTICS

Again, with unity and a desire to follow Islam, Allah Ta'ala made the pieces fall into place for the liberation of Jerusalem. He granted the Muslims a brilliant tactical leader in Salahuddeen who lured the Christians into false military manoeuvres at Hittin. He also used smoke to blind the Crusaders and captured the main water supply at the battlefield. Furthermore, Salahuddeen refused to be bribed by the Crusader garrison at Tiberias.

The Crusaders lost 17,000 men on that day and the road to the liberation of Jerusalem and Palestine lay open to Salahuddeen.

VIRTUES OF MUSJIDUL AQSA

In the Quraan there are many verses implying that the land of Palestine, the city of Jerusalem, the entire environs are set apart as holy and blessed, as they received special divine blessings. The land around Masjid Al-Aqsa is referred to 70 times as the blessed land in the Quraan. The Traditions of the Prophet ﷺ also refer to the sacredness of Masjid Al-Aqsa. Among them are:

1 It was the first Qiblah of Muslims: See tafsir of Quraan 2:142.

2 It was the second Masjid on Earth: (Bukhari)

3 The Prophet ﷺ said regarding Bait al-Maqdis (Jerusalem): 'It is the land of gathering and resurrection. Go there and offer prayer. Your prayer will be considered as a thousand prayers.' (Abu Dawood)

4 '... a prayer in Bait al-Maqdis is like five hundred prayers (elsewhere). (Baihaqi)

5 'If anyone puts on ihram for Hajj or Umrah from Masjid al-Aqsa and then proceeds to the sacred Masjid (Makkah), his former and latter sins will be forgiven, or he will

be guaranteed Paradise.' (Abu Dawood)

6 Donating to Masjid Al-Aqsa: The Prophet ﷺ said regarding the legal injunction about visiting) Bait al-Maqdis: 'Go and pray there. If you cannot visit it and pray there, then send some oil to be used in the lamps.' (Bukhari)

7 Ibn Abbas ؓ said, 'There is not a single inch in al-Quds (Jerusalem) where a Prophet has not prayed or an angel not stood.' (Tirmidhi)

Beauty of Salaah

Do you feel your Salaah (prayer) is not having the effect it is supposed to have on your life? It seems we've lost the ability to connect in Salaah that makes all the difference in its effect on us. The people of the past found serenity in Salaah:

On one occasion a Sahaabi was in Salaah when he was shot with an arrow in the chest. He pulled it out and continued in prayer. A second arrow hit him and he did the same. A third arrow was shot but now he could no longer stand and fell bleeding. Another Sahaabi rushed to his aid saying, 'Why didn't you alert me from the first arrow?' The Sahaabi replied, 'I was in the middle of a (beautiful) Surah and didn't wish to interrupt my recitation of it.'

Ask yourself: Why do I pray? We need to start praying out of love, out of longing to be with the one we love. Pray for the comfort that comes from being with the one you love.

THERE ARE 3 REASONS WHICH MAKE YOU LOVE SOMEONE:

- 1 Either because that someone is beautiful.
- 2 Or because that someone deals kindly with you.
- 3 Or because that someone has done many favours for you.

Allah is all of these and more.

Doesn't He deserve to be the most worthy of our love over everything? Musa alaihis salaam fainted when he only saw the mountain which saw Allah's beauty. Imagine if it was a direct sight!

Allah is so Kind that when we sin against Him, we sin using the very gifts and He has given us, yet He continues to protect us, even while we're in the act! You will not find anyone more kind.

As for Allah's favours upon us, close your eyes a while to appreciate just the gift of sight alone.

Remember: The sweetness of this life lies in remembering Allah, the sweetness of the next life lies in seeing Him! The next time you go for prayer, go because you love Him, because you miss Him and long to be with Him.

APPROACHING SALAAH

Salaah (prayer) is an effective means of energizing a Muslim if it is read in the correct manner. Here are some hints on how to achieve peace from Salaah:

COMPREHEND THE WORDS AND ACTIONS OF SALAAH

When you are aware of what you are saying and doing then you remain focused. Since Allah ordained Salaah for us then this is achievable. Everything in this

world worships Allah around the clock, surely we can do 10 minutes. Just seek Allah's help and you will reach a point where you'd wish Salaah never ended!

ENSURE PRESENCE OF HEART

Your heart must be in it if you want to feel the effects. This is not difficult to achieve. All you need is 10 minutes to focus on the love you hold for Allah.

COME TO SALAH WITH A FEELING OF HOPE

The more you know about Allah, the more your heart can feel this hope: hope for His Mercy, for His forgiveness, His acceptance, His love, His closeness. 'Hope' is different from 'wish'. Hope is coupled with action, where you work for what you hope for.

FEEL AWE FOR ALLAH

A sense of fear and awe paired with a deep reverence that one feels when standing in front of Allah. An example of a small element of awe is what is felt towards a parent or one in authority. Recall the duaas the Prophet ﷺ taught us which arouses in us this awe: 'There is no salvation from You except through You.'

Adapted from: Sheikh Mishari Al-Kharraz's Lecture Series, "How to Taste the True Beauty of Salah."

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EVENT FOUR
SAT 15 SEP
LADIES

PRESENTATION: THE DRUG MENACE
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11.00 AM - 12.30 PM - ML ZAKARIYYA MURCHIE

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EVENT FIVE
SAT 15 SEP
MEN

PRESENTATION: THE DRUG MENACE
MASJID MANSOOR | Q&A AND DISCUSSIONS
AFTER MAGHRIB - ML ZAKARIYYA MURCHIE

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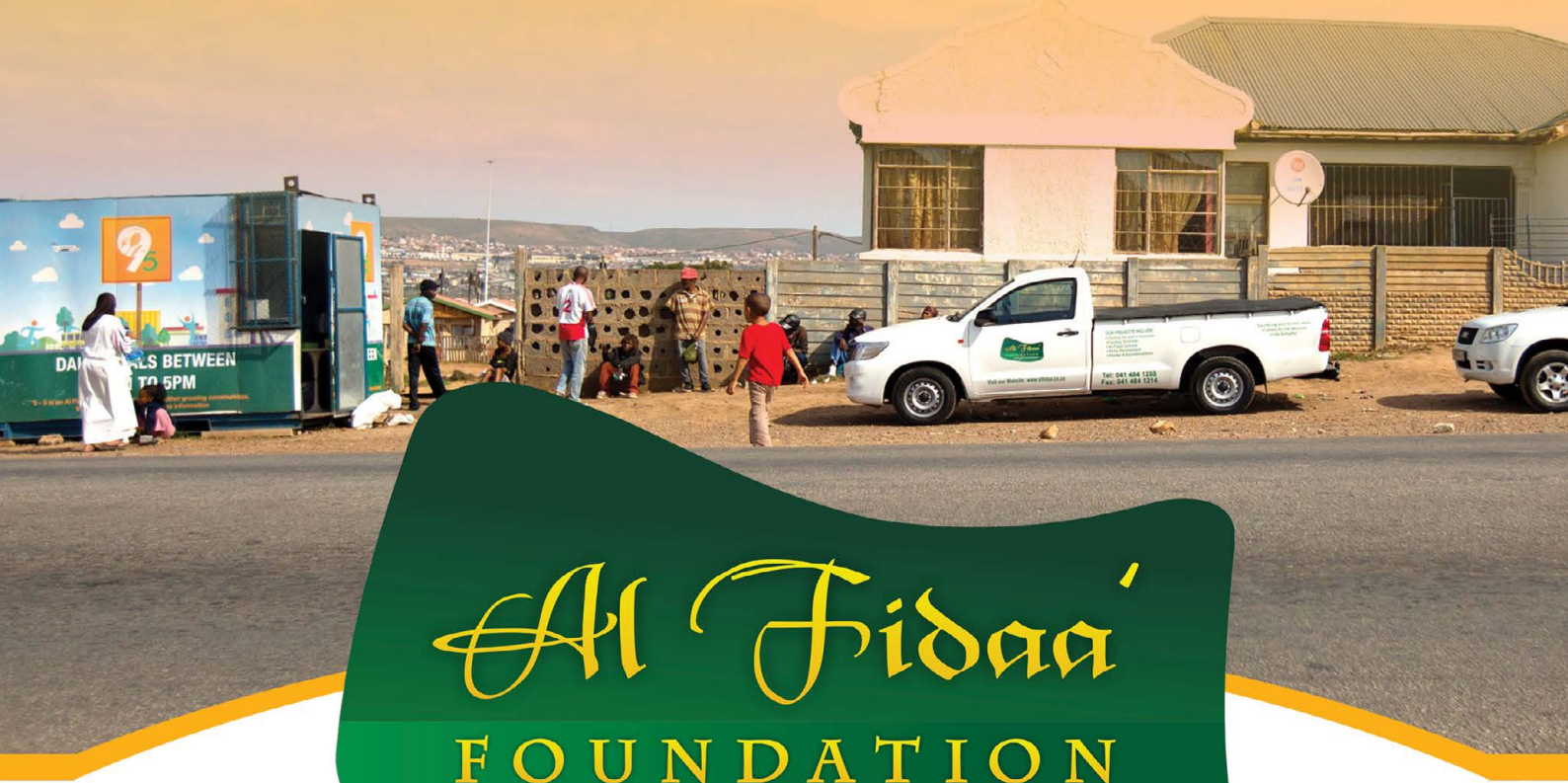
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